

DISCOURSE  
THE  
L<sup>d</sup> Bishop of *Rocheſter's*  
DISCOURSE  
TO  
His Clergy, &c.

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A  
DISCOURSE<sup>2</sup>  
Made by the L<sup>d</sup> Bishop  
O F  
ROCHESTER  
TO THE  
Clergy of his Diocese,  
AT

*His Visitation in the Year 1695.*

[Thomas Sprat]

Published at their Request.

*In the SAVOY:*  
Printed by *Edw. Jones*, MDCXCVI.

A  
DISCOURSE  
Made by the L<sup>d</sup> Bishop  
OF  
ROCHESTER  
TO THE  
Clergy of his Diocese  
AT

His Majesty's Command in the Year 1693.

Published at their Request.

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suaded, I may tell might well spare my own  
Labour, and your Patience, on this Subject.

# DISCOURSE

MAIDENBURY  
one of the H<sup>on</sup> B<sup>ish</sup>ops of the H<sup>on</sup> B<sup>ish</sup>opric of  
applied to this Purpose, by the venerable  
The L<sup>d</sup> Bishop of Rochester

Forms appointed for the Ordering of De-  
acons and Priests.

TO THE  
CLERGY, &c.

I Can scarce think it worth my while, or  
yours, (my good Brethren,) that I  
should now spend much time in any  
long general Exhortation, to your Diligent  
and Conscientious performing the Duties  
incumbent on you, as you are the Ministers  
of GOD, duly called according to the Will of  
of our Lord Christ, and the Order of this Ex-  
cellent Church of England.

Did I find, there were here any absolute  
need to use many Words, towards the ex-  
citing your Care in the several Administra-  
tions

tions of your Holy Calling ; yet, I am persuaded, I my self might well spare my own Labour, and your Patience, on this Subject ; since all that kind of wholelome Advice has been already so very sufficiently, and so much better given you, in Arguments deduced out of the Holy Scriptures, and most fitly applied to this Purpose, by the venerable Compilers of our Public Liturgy, in the Forms appointed for the Ordering of Deacons and Priests.

There, you know, this Work has been so wisely, and so fully, long ago, done to a Bishop's hands ; there all the Parts of your weighty Office are so judiciously laid before you ; the high Dignity, and great Importance of it, towards the Salvation of Mankind, is so substantially urg'd ; the blessed Fruits, and everlasting Rewards of well-attending it, and the extreme Dangers of neglecting it, are so justly amplified ; the Necessity of adorning your Doctrine by an innocent, virtuous, and pious Life of your own, towards the rendring it efficacious on the Lives of others, is so pathetically inforc'd ; that, I am confident, the very best Charge, a Bishop could give to his Clergy, were to recommend seriously

riously to all their Memories, as I now do most affectionately to yours, those very same Questions and Answers, those very same Promises and Vows, as you ought to esteem them, where-with every one of you did most solemnly charge his Conscience, at the time of your Admission into Holy Orders.

I profess, I cannot, nor, I believe, can the Wit of Man, invent any more proper Method of Instruction to Men in your Circumstances, from a Man in mine, than to exhort you all to a continual Recollection of, and Meditation upon, those many and great Obligations, you then seem'd voluntarily and cheerfully to lay on your selves.

Whence there could not but ensue (by GOD's Blessing,) a firm Resolution in your Minds to endeavour the performance of them, and a Holy Perseverance in those Endeavours, and in Conclusion, the happy Effects of all on your selves, and the Flocks committed to you: That by thus *Meditating on these Things, and giving your selves wholly to them, your profiting may appear to all; and that by taking heed to your selves, and your Doctrines, and continuing in them, you may both save your selves, and those that hear you.*  
where-

Wherefore seeing that, which else had been a Bishop's proper Business in such Meetings as this, I hope, is, or may be so easily shorten'd for me, by you your selves, by your having recourse to a Rule so well known, and so obvious to you, in a Book, which ought scarce ever to be out of your hands; I shall the rather, at this time, purposely omit the prescribing you many Admonitions, touching the *matter* and *substance* of the Duties of your Sacred Function. Instead of them, I shall only offer you some few familiar Considerations, which may serve as so many friendly and brotherly Advices, concerning, chiefly, the *Manner* and *Way* of performing some of the principal Offices of your Ministry.

And, I trust in GOD, that if these Advices shall be as carefully examin'd, and, if you find them useful, as industriously observed by you, as they are honestly intended by me, they may, in some sort, enable you to do laudably, and with Commendation, the same Things, which, I hope, you already do, without just Exception.

Only, in this place, let me premise once for all, that whatever Instructions I shall now  
give.

give you, I intend them not only as Directions to you, but especially to my self. As indeed, in all Matters, that come under Deliberation, he ought to be esteem'd no good Counsellor, who is very ready and eager in giving, but averse from receiving the same Counsel, as far as it may be also proper for Himself.

The first Advice I presume to set before your view, shall relate to the *Manner* of doing your part, in all the ordinary Offices of the Public Liturgy.

As to that, it is my earnest Request, that you would take very much Care, and use extraordinary Intention of Mind, to perfect your selves in a true, just, sensible, accurate becoming way of Reading, and administering them as you have occasion.

A Suggestion, which some perhaps, at first hearing, may think to be but of a slight and ordinary Concernment: Yet, if I am not much deceiv'd, it will be found of exceeding Moment and Consequence in its Practice; and of singular Usefulness towards the raising of Devotion in any Congregation piously inclined: When your weekly, or rather daily Labours of this kind shall be thus performed;

I mean, not with a meer formal or artificial, but with such a grave, unaffected Delivery of the Words, as (if the defect be not in our selves, ) will, indeed, naturally flow from a right and serious considering of their Sense.

I pray therefore, take my Mind a-right in this particular. I do not only mean, that you should be very punctual in reading the *Common Prayer Book*, as the Law requires ; that is, not only to do it constantly, and entirely in each part, without any maiming, adding to, or altering of it, that so *Supplications, Prayers, Intercessions, and giving of Thanks, may be made, by you, for all Men : For Kings, and for all that are in Authority ; that we may lead a quiet and peaceable Life in all Godliness and Honesty.*

If you do not so, you are liable to a Legal Punishment and Censure. But my aim now is, not meerly to prevent that, or to provide only against your breaking the Law. What I intend is something higher, and more excellent ; something, that you cannot be punish'd for, tho' you do it not ; but, if you shall do it in any reasonable Perfection, it will redound to the unspeakable Benefit of your Congregations.

The



The purpose then of this my plain Motion to you is, in short, to beseech you all to employ much serious Pains, in practising the public and private Reading of all your Offices, as the Use of any of them shall occur, distinctly, gravely, affectionately, fervently; so as every where to give them all that Vigour, Life and Spirit, whereof they are capable: Which certainly is as great as in any human Writings whatsoever; if we be not wanting to them in the Repetition.

The Truth is, whatever some may imagine to the contrary, such a compleat and consummate Faculty of reading the *Common Prayer*, *Quam nequeo monstrare, & sentio tantum*, is of so great difficulty, as well as use, that I am fully convinced, it very well deserves to have some place among our constant Studies; at least in the first Initiation into our Ministry, if not throughout the whole course of it.

I could heartily wish, it were altogether needless for me to lay so much stress on this Advice as I do. Yet, I hope, I may do it without Offence; since it is not with design of censuring any particular Mens Failings or Deficiencies, but only for the public Good; no 13 that

that we may all strive to attain not only to a Mediocrity, but to an Excellency in this kind: Which, in my small Judgment, can never be done, unless we shall make this Duty a Business by it self, and assign it a special Place among our other Ecclesiastical Studies.

It cannot be denied, but the Church it self has provided for this with all imaginable Circumspection; having solemnly enjoin'd every Clergy-man, besides the Times of his public Ministry, to read some very considerable Parts of his Office, once a day, at least, to himself, except he shall be excused by indispensable Business.

By which wise Injunction, tho' no doubt, the Church intended primarily to produce and increase, in the Minds of all its Ministers, a frame of Spirit perpetually serious and devout: Yet, if that be also accompanied with a proportionable Regard to the Manner, as well as to the Matter of our Public Prayers, this other Advantage of well-reading, what is so often to be read, will follow of course, and by necessary Consequence.

It seems indeed to me, that the very way of performing all the outward Acts of Religion,



gion, has so wonderful an Influence towards obtaining the inward Effects of it, on our Hearts and Consciences, that I cannot but think, we can never be too laborious in preparing and exercising our Thoughts, and even our very Voices, in private, for a public Service of so great Importance.

'Tis true, we generally value and esteem Preaching, as our great Privilege and Honour. And so far we are in the right. But we are not so, if we look on the reading of Prayers only as our Task and Burthen; and, as such, shall be willing to get rid of it altogether, or to get thro' it in any indecent Manner, with such Heaviness or Precipitation, as, in any Affairs of worldly Interest, we would never be content with.

A preposterous Custom, which, if due Care be not taken, may be very prejudicial and mischievous to our Church, by quenching the Spirit of Devotion in our own People, and giving occasion to our Adversaries to throw Scorn and Contempt on our otherwise incomparable *Liturgie*.

Consider, I pray you, How can we expect that others should revere, or esteem it according to its true worth, if we our selves will

not keep it so much in Countenance, as to afford it a fair Reading? If we will not do it so much common Justice as to contribute, as much as lies in our Power, that it may have an impartial Hearing, equal, at least to any other Divine Ordinance? If we shall refuse to lay as much weight on those Devotions, which our whole Church has injoin'd us to pour out before the Throne of Grace, for the People, as we do on those Discourses, which we make, on our own Heads, to the People?

Wherefore, I say again, this very commendable Skill of devout and decent Reading the Holy Offices of the Church, is so far from being a perfunctory or superficial Work, a mean or vulgar Accomplishment, or a subordinate lower Administration, only fit for a Curate; that, it deserves to be placed among your Ministerial Endowments of greater Superiority and Præminence; as being one of the most powerful Instruments of the Holy Spirit of GOD, to raise and command Mens Hearts and Affections: of the Holy true Spirit of GOD, I say; which, tho' in our inward Ejaculations, or private Supplications towards Heaven, it often *helpeth*

*our Infirmities, and maketh Intercession for us with Groanings that cannot be uttered; Yet, in the public Worship, is most frequently pleas'd to operate by such Words, and Sounds, as are express'd with the best Utterance.*

So that now, with a just Assurance, I may assert this to be a very proper Qualification of a Parochial Minister; that he has attain'd to an habitual Faculty of setting forth the public Prayers to all their due Advantage, by pronouncing them leasurably, fitly, warmly, decently; with such an Authority in the Speaker, as is, in some degree, suitable to the Authority of what is spoken.

Thus much I may safely say, that the Reader of the Prayers, if he does his part, in the manner I have mention'd, by such a vigorous, effectual, fervent Delivery of the Words and Conceptions, put into his Mouth by the Church it self, may give a new enlivening Breath, a new Soul, as it were, to every Prayer, every Petition in it: He may quicken and animate those Confessions, Intercessions, and Thanksgivings, which, when read, coldly, and indifferently, with irreligious Carelessness, or ignorant Flatness, will seem

seem to some to be but a dead Letter: He may make every Hymn, every Psalm, every Lesson, Epistle and Gospel, to become well nigh a new Sermon; at least he may give, to the old standing Text of the Bible, a very good clear Exposition, even by his very way of reading it to the Congregation.

This, upon Experience, you will find to be apparently true: For, as is usually observed by Men of Learning, in printed Books, the very accurate and critical pointing of the Copy is one of the best kinds of good new Commentaries on any old Author; how much more, in all the Offices of Devotion, would that, which consists not only in good Pointing, and observing all due Stops, but in so much more besides, I mean a good, distinct, forcible, yet easie, and unforced reading of every Prayer, and Portion of the Holy Scriptures; how much more would all this really serve for a good new Paraphrase and Illustration of every Sentence in them!

It is indeed almost incredible, how quite another thing the daily morning and evening Prayers will appear; what new Figures and Beauties, and hidden Treasures of sacred Eloquence,

Eloquence, they will continually discover, when thus pronounc'd; how much apter they will be to kindle in us, and our Auditors, all manner of Heavenly Affections, of Spiritual Grief, and Contrition, of Love and Gratitude, of Faith, Hope, and Charity, and Joy in the Holy Ghost; When the Harmony of the Tongue shall be tuned, as it were, to the Harmony of the Matter; When the Zeal of the Reader shall keep Company with his Voice, and his Voice shall be adapted to, and varied together with every Sense and Expression; When by long Use, and Imitation of the best Masters, or the best we can come at, we shall know familiarly how to give every Word and Sentence its due poise; Where to lay a greater or smaller weight on every Clause, according to its natural or spiritual Force; where to be quicker or more vehement, where slower and more sedate; how to observe equally all Pauses and Distances; how to avoid Monotonies on the one hand, and Immoderate Elevations and Depressions on the other; Yet, where to use the same Tones, where to rise or fall in the right place: When, I say, the Reader shall be thoroughly expert and vers'd  
in

in practising these, and many more such natural Decencies of Pronouncing; tho' they may seem but light, and petty things, taken singly, and a part, yet all together, in their full united Power, they will be found to have an admirable Concurrence towards the creating, augmenting, well-tempering, and well-governing of Devotion.

Had I time, it were easie to exemplifie this, in every Office of our Church. Give me leave only to mention one Instance within the compass of my own Knowledge, which perhaps may not be unworthy your special remarking: Tho' I doubt not but many of you have met with several Examples of the like nature.

It was immediately after the Happy Restoration of King *Charles* the Second, when, together with the Rights of the Crown, and the English Liberties, the Church, and the Liturgy, were also newly restored; that a noted Ringleader of Schism in the former times, was to be buried in one of the principal Churches of *London*. The Minister of the Parish, being a wise and regular Conformist, and he was afterwards an eminent Bishop in our Church, well knew how averse the  
Friends



Friends and Relations of the Deceased had always been to the *Common Prayer*; Which, by hearing it so often call'd a *low Rudiment*, a *beggarly Element*, and *Carnal Ordinance*, they were brought to contemn to that degree, that they shunned all occasions of being acquainted with it.

Wherefore, in order to the Interment of their Friend, in some sort, to their Satisfaction, yet so as not to betray his own Trust, he used this honest Method to undeceive them. Before the day appointed for the Funeral, he was at the pains to learn the whole Office of Burial by Heart. And then, the time being come, there being a great Concourse of Men of the same Phanatical Principles, when the Company heard all delivered by him without Book, with a free Readiness, and profound Gravity, and unaffected composure of Voice, Looks, and Gestures, and a very powerful Emphasis in every part; as indeed his Talent was excellent that way; they were strangely surpris'd and affected: Professing, they had never heard a more suitable Exhortation, or a more edifying Exercise, even from the very best and most precious Men of their own Persuasion.

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But

But they were afterwards much more surpris'd and confounded, when the same Person, who had officiated, assured the principal Men among them, that not one Period of all he had spoken was his own; and convinc'd them by ocular Demonstration, how all was taken Word for Word out of the very Office ordained for that purpose, in the poor contemptible Book of *Common Prayer*.

Whence he most reasonably inferr'd, how much their ill grounded Prejudice, and mistaken Zeal, had deluded them, that they should admire the same Discourse, when they thought it an unprepared, unpremeditated Rapture: which they would have abominated, had they known it to be only a set Form prescribed by Authority.

And from the same Observation, we also may as justly infer, that all the Coldness and Dulness, which too many, such abused and wanton Spirits, have complain'd they find in set Forms, is not really in the Forms themselves; in ours it is far otherwise. If there be any colour for the Complaint, that can only proceed from a cold, flat, supine, insipid manner of repeating them.

Upon



Upon the whole Matter it is most certain, that, in the public Worship of GOD, nothing can be more grave, or moving, more lofty, or Divine, either in the confessing, petitioning, or praising part, than where the Thoughts and Expressions are strictly weigh'd, and prudently reduced into standing unalterable Forms: Provided also, those very Forms be not pronounced in a formal way; but that they be assisted, inflamed, inspired, as I may say, with such a present Ardour, and sprightly Zeal in reading them, as will always make them seem to be extempore. Extempore, I mean, in the new, ready, vehement manner of their Pronunciation; but set Forms still, in the solid Ripeness of the Sense, and the due Choice, and deliberate ordering of their Phrases and Figures; Which are the peculiar Advantages of set Forms: And therefore, so spoken, they will, in all Reason, produce a far more real, unfeigned, and durable Devotion, than all the other meer-extempore, raw, and indigested Effusions ought to pretend to.

I should crave your pardon, that I have dwelt so long on this first Head of Advice. But it appear'd to me so very material, that

I could not hastily pass it over: Especially since what I have now said on this Subject, may concern in common all your public Ministrations, and is equally applicable, not only to the well-performing the daily morning and evening Prayers throughout the Year, both of ordinary Days and *Sundays*, and extraordinary Fasts and Festivals; but also to the Offices of Baptism, Matrimony, and the Holy Communion; and indeed to every other part of our established Liturgy: In all which, as the Reader officiates better or worse, so most usually is their Benefit and Efficacy more or less on the Minds of the Hearers.

Nay, I will now make bold to go farther, to apply the Usefulness of this Counsel, not only to the Praying Part, but also to another Part of your Office, I am next to consider, which is that of Preaching.

I am verily persuaded, that the Sermons preached every *Sunday* in this one Kingdom, by the Church of *England* Clergy in this Age, are more excellent Compositions of that kind, than have been delivered, in the same space of time, throughout the whole Christian World besides.

Only

Only let me take the Freedom to suggest, that pethaps it would add much, tho' not to the solid and substantial Part of such Discourses, yet to their just popularity, and more general Acceptance, and to the greater Edification of our Hearers, if we would universally addict our selves a little more to this Study of Pronunciation: By which Advantages alone of the Freedom, and life of their Elocution, we know the Preachers of some other Nations do seem to reign and triumph in the Pulpit, whilest their Sermons, as far as we can judge by those we have of them in Print, are not comparable to the English.

An Observation, which, methinks, may rouse our Preachers to out-do them in this kind of Perfection also: I mean, in a natural, comely, modest, yet undaunted force of Pronunciation: Not such as is full of over-Action, and mimical Gesticulations; which, though some Parties may admire for a time, and to serve a Turn, yet the serious Temper of our Nation will never long approve or admit of. But I intend such a steddily composed, severe, decent, lively, and apposite managing your Voices and Gestures in the Pulpit, as is best

accommodated to the Gravity and Solidity of the English Genius, and is also agreeable, as much as may be, to the Simplicity, Power, and height of the Message you bring from Heaven.

The next great Duty then of your Priestly Office, which comes in our way, being that of Preaching, I shall begin with one short Admonition, which, I confess, I am almost ashamed to give; and yet it may be very expedient, that it should be given; not, I declare, as a Correction to any of you here present, for any thing past, but only in regard to the future, and for the sake of those who as yet are less experienced Preachers, and young timorous Beginners.

The Caution, in plain Terms, is this, that every Person, who undertakes this great Employment, should make it a matter of Religion and Conscience, to preach nothing but what is the Product of his own Study, and of his own Composing.

I would not be mistaken, as if I should hereby condemn the Reading of the Homilies; which were composed by the Wisdom and Piety of former Times, and have been ever-since allowed, nay recommended, by  
our

our Church, in some Places, and upon some Necessities to be used. I am so far from doing so, that I rather wish from my Heart we were furnish'd with a larger Stock of such learned, plain, and orthodox Discourses.

There can be no manner of hurt, nay there is very great reason, that, upon some urgent Occasions, a Preacher should have liberty to take something out of that public Treasury, which was laid up for that end, and has the Stamp of Authority upon it to make it current. My Purpose is only to dissuade you from all unjust Rapine of this kind, from all under-hand dealing with the private Stores of particular Persons.

As to that, I dare avouch, it is far better and more advisable, even for the rawest Practiser, to exhibit but very mean Things of his own, at first, than to flourish it in the best of other Mens Sense and Oratory. For he, who does never so ordinarily at first, provided it be from himself, may, and will do better, and better in time, by GOD's Assistance, thro' fervent Prayer, and indefatigable Attention to reading, and hearing, and practising to preach. Whereas this sordid borrowing, this shameful, I had almost  
said,

said, sacrilegious purloining from other Mens Labours, is an utter irreconcilable Enemy to all manner of Growth and Improvement in Divine Learning, or Eloquence.

I will not now insist on the meanness of Spirit, and perpetual fear, that must attend the Consciousness of this Guilt, lest it should be, some time or other, discover'd; or on the shame and contempt that often happens to such Pilferers upon the Discovery. But besides all this, in Truth, when once Men have indulged themselves in this easie, but despicable and shuffling Commerce, they seldom or never give it over; nay, at last, they can very hardly give it over if they would.

Thence will succeed such a visible decay of Parts, such a neglect of all serious Studies, such a desuetude, and unaptness for regular thinking, such Emptiness of Invention and Memory, such a Diffidence of their own Style, Understanding and Judgement, that they, who at first made bold with others Sermons, perhaps meerly out of Idleness, will at length be forced to do it out of Necessity. It will unavoidably happen to this kind of Thieves, as most commonly it does



to all others; they steal so long in their Youth, and Strength of Age, because they will not work, that in their old Age, they are compell'd to steal on, because they cannot work.

But enough, or too much of this. I know to whom I speak; to those, who, for ought I could ever observe, or hear, add nothing to my Preach, but themselves compose what they Preach. Yet I thought it became me to give this Intimation, seeing, in my own small Experience, I have been forced to deny Orders to some Persons, because I found them peccant in this very Crime. I was at first exceedingly amazed to hear them produce most excellent Sermons, whilst I found their Gifts of Nature, and Abilities of Learning, and Knowledge, were far from being passable. But my Wonder was soon over, when I manifestly discover'd, that nothing but their Ignorance was their own, their Sermons belonging of right to their Betters.

Now then, my Brethren, that we may come into the Way again, after this unwelcome Digression, in making our Sermons, great regard ought to be had to the Words,

and to the Matter; great to both, tho' not equally great to both.

Your Words and Style should be simple, expressive, weighty, authoritative. And therefore, tho' not without some true Art, yet not very artificial; and rather void of all Ornament, than over-adorn'd; but as much Scriptural as may be without Affectation; and as easie, familiar, and intelligible as possible. And Perspicuity is always possible. Nay it is almost impossible, that ones Words should not be perspicuous, when his Thoughts are clear, and untroubled, and the Thing to be spoken of is thoroughly understood. When the Matter is well invented, digested, and ordered in the Mind, it very rarely happens, but the fittest and most expressive Words will occur to the Fancy and Tongue of the Speaker. *Verba non inuenta sequuntur.*

Next, since your Matter must, of course, be either Doctrinal or Practical; where it shall be merely Doctrinal, there it may suffice for your common Auditories, and in good Truth, for all other, from the lowest to the very highest, that it be plain, sound, substantial, ancient, catholic; seldom or never curiously drawn out into the fine Threads of

Dispute



Dispute and Speculation, or, as the Apostle terms them, *Oppositions of Science falsely so called.*

It were, indeed, much to be wished, that the agitating of all manner of Controversies could be utterly excluded from the great Work of saving Souls, which is your special Work. Yet, because in times so degenerate from the Primitive Purity, and in this militant State of the Christian Church, it cannot be expected, that you should teach aptly, or oppose Schism and Heresie solidly, without touching sometimes, and entring upon some Walks of Controversies; Certainly the best way, in these inevitable Cases, is never to meddle with such obscure Subtilties, out of Spiritual Pride or Ostentation, but merely out of Necessity; and then only with the most necessary Parts of them; and then also that you be ever sure to keep close to the *Form of sound Words* used in the Church, and to contain your selves within the known Bounds of Scripture Determinations, in every controverted Point, to deliver the Faith to your People, as *it was once deliverd to the Saints.*

As little a Lover then as I am of Controversial Divinity in the Pulpit, yee I cannot be faithfull to you, or to our Mother the Church of *England*, if I do not recommend two sorts of it to be seriously studied by you: But I must still say, rather to be studied than preach'd; tho' preach'd too upon reasonable Occasions.

The first kind is that of the Controversies between us and the Church of *Rome*. For we are not yet so exempt from Fear on that Quarter, that we should securely lay aside, and suffer to rust on the Walls, those very Arms, which, to the immortal praise of the Parochial Clergy, were so successfully managed by them, during the last great *Crisis* of danger from the Popish Interest.

I the rather mention these, because they are still almost in every Mans hands; and perhaps a judicious summe, and full Epitome, collected out of them all, would be as useful a Body of Controversies on those Questions, as any is yet extant.

Wherefore, that you may preserve your own, and the Souls under your Care, from Infection, and be able to convince Gainsayers, I exhort you all, according to your  
several

several Stations and Opportunities, to be still conversant and prepared in those very same Arguments against the Papists: Yet, let me say also, not only now in those.

For there is another sort of Controversies, or rather blasphemous Doctrines, reviv'd in this Age, and which seem, indeed, to be the most cherish'd and darling Tenents of the loose and Antichristian part of the Age; I mean those execrable Opinions against the Incarnation and Eternal Godhead of our Saviour, the Satisfaction of his Meritorious Sufferings, and Death, and the very Being of the Ever-blessed Trinity: Which being all of them the peculiar and distinguishing Foundations of Christianity, whatever they, who so directly oppose them, may at first pretend; yet they cannot but really tend to the Destruction of the Primitive Faith in Christ, and the Introduction of another Religion, new, and therefore abominable.

Wherefore, to maintain no less than the main Fundamental Points of our *pure and Unde filed Religion*, you are now most zealously to apply your Thoughts to the serious Study of those Divine Mysteries. Yet, if you please to take my Judgment, after you shall

shall be never so well furnish'd with Weapons defensive, or offensive, of this nature, you should very rarely brandish, or so much as shew them in your ordinary Pulpits; never but when you cannot avoid it without betraying, or deserting the Orthodox Truth. And whenever you shall produce any of them in such Auditories, even then, it were best done in a calm, positive, and didactical, rather than in a sharp, wrangling, or contentious way. But always take along with you, what I said before, to wade no farther in them, in your popular Sermons, than as the Scripture Light primitively expounded shall plainly lead you.

This may suffice, at present, touching the doctrinal and speculative part of your Preaching. As to the other, which is the Practical, in that I need not foreward you to proceed with such reserve, or restraint. In the greatest abundance of that, if managed with any tolerable Prudence, there can hardly be any manner of ends. Most assuredly the less controversial, and the more practical your Pulpit Discourses are, the better they must be, and the more profitable.

Now,

Now, my dear Brethren, the Subject of this part of your Sermons, being, as you cannot but know, so comprehensive and vast, as to take in the whole compass of all our Spiritual and Moral Duties; I say of Moral also; For, let none be deceived, Moral Preaching is of marvellous use where-ever it is subservient to the inspired Doctrine of Christianity, and does not strive to juggle that, which is its Principal, quite out of the Pulpit: But, I say, the Matter of your practical Preaching being in it self so large, as to extend to all the Precepts and Promises, both of the Law, and the Gospel; to all the Temptations and Corruptions of the World, the Flesh, and the Devil; whereof the one ought to be the eternal Argument of your Exhortations, the other of your Reproofs and Admonitions: Here it is especially, that I would beseech you all, with a Brotherly Tenderness, and oblige you, with a Fatherly Authority, to lay out the whole Strefs, and Gien of your Souls, to draw all your Studies, all your Learning, Human or Divine, all your Eloquence, all your Affections, all your Zeal this way: This being the great Work you have chosen for the Business.

finess of your whole Lives, and for which we all were so peculiarly dedicated to the Service of GOD, and his Church: And let me add, this being the great Purpose, for which *all Scripture* seems to have been given by *Inspiration of GOD*: That it may be profitable for Doctrine, for Reproof, for Correction. There is the chief end of all the Doctrine you are to teach. But what follows? *For Instruction in Righteousness; that the Man of GOD may be perfect, thoroughly furnished to every good Work.* There is the great Design of all the Practice you are to enforce.

I have dispatched what I thought proper now to say on this Head of Preaching, unless you will suffer me to name one very obvious Caution; which yet I cannot think to be ever the less necessary, for being so very obvious.

The Caution is, that in all your Sermons, where you have Occasion to praise any Virtue, or dispraise any Vice; in all your Commendations of what is good, or Discommendations of what is bad; you would always separate the good Person from the good Thing, and always distinguish the Sinner from the Sin: That is, That you would never



ver put any one Virtue, never any one Vice, you are to deal with in the Pulpit, into the Habit or Countenance of any one Member of your Congregations, so that they may be known thereby: In a word, that you would utterly shun, and abhor all Personal Flatteries of the Good; and all Personal Reflections on the wicked.

As to the first of these Extremes, that of Flattery, I need only mention it here. That is seldom thought worthy of such plain Country Congregations, as yours generally are: 'Twere well, if it were as much excluded out of all other Religious Assemblies of better Quality.

It is indeed great pity, that such glosing and deceitful Language should at last, in any measure, take Sanctuary in the Church; when it had been so long, in all Ages, by common Consent of wise and good Men, judg'd fit to be banish'd out of all other well-constituted Societies. Has it not been always found, by Experience, that a flattering Tongue is so far from increasing the Virtues of the Good, and the Great, that it rather serves to deprave the real Worth they might have before? So that, as the Psalmist says,

the Men who flatter with their Tongue, have not only no Faithfulness in their Mouth, but their very Throat is an open Sepulcher. But, above all, it is most unbecoming the Pulpit; where Men would seem to speak as from GOD, and with Authority, which nothing can more debase or prostitute than Flattery.

As to the other Excess, that of secret Reflections, and malicious Insinuations against, or open Defamations of Persons, I would absolutely dissuade you from the very Shadow, and Suspicion of it. I would intreat you all, in the Bowels of our Lord Christ, that you would never, on any Occasion, or Accident, not even on the greatest Provocation, do that Affront to the Honour and Modesty of the Pulpit, as to make it a Place for any Rudeness, or Scurrility whatsoever. Surely nothing can be more disgraceful to the Reputation of your Profession, or more destructive to Edification, or more unbecoming the Gravity and Charity of a Church of England Divine, than to make an Ordinance so sacred, and the Word of GOD handled in it, become instrumental to your own private Passions, Animosities, or Revenges.

I am



I am now arrived at the next great Duty of your Holy Office, which is that of Catechising; not so much to recommend to you the Duty it self; tho' I might do that most earnestly and vehemently, and with some kind of Episcopal Expostulation and Reprehension, if any where it should be totally neglected. But that I would not here so much as suppose.

I cannot doubt but we are all of one Mind, touching the inexpressible Advantages of this Ordinance in general; we especially who have lived in these Times. We cannot but be abundantly convinced of it by a woful and dear-bought Experience: Since it is evident, that the far greater part of the monstrous Looseness of Opinions, and profane Enormity of Manners, which overwhelm'd the whole face of the last Age, and has too much descended on this, did remarkably proceed from the notorious defect, or universal Omission of Orthodox Catechising, during the Calamities and Confusions of the great Rebellion.

Wherefore, touching the imminent Necessity of restoring, or, I may well hope rather, among you, of continuing this first

part of Christian Discipline, I make sure account we are all agreed.

The only Thing, to be debated, is the Manner, how this Holy Exercise may be so put in use, that the blessed Ends, which, I am assured, we all aim at alike, may be attained.

Without all Controversie then, the first Practice of your regular Catechising, in all your Churches, ought to be in the very same Order, and on the same Materials, which the Church Catechism has traced out, and the Law has injoin'd.

I would therefore desire you all to begin, or rather incourage you to go on, plainly and literally in that way, with a strict Confinement of your Catechumens, as they may be called, to that very compendious Introduction; to have your Youth thoroughly versed, and instructed perfectly in all the Questions and Answers there prescribed. This ought by no means to be left undone in the smallest or poorest of your Country Cures; where the highest Capacities are not at first above, and the lowest can scarce be below, this kind of plain Information.

But

But in greater Towns, where the Youth are somewhat better educated, and so should be more capable of Improvement, there, supposing still you never omit the other more simple way, you may, by degrees, with a sober, and discreet Pace, proceed farther; I will not say, by enlarging the Foundations, but by raising the Building higher on the same compass of Ground.

And this I have known done with very remarkable Fruit, and Benefit to the Learners, in a familiar Method, whereof I will only trace out to you the imperfect Draught, which, by Time and Custom, you may easily advance, and complete. The Method is this, That to every Article, and every Clause of it, in the Church Catechism, after they have learnt them by Heart, you should annex, at first, some such Texts of Scripture, as may suffice to prove the Matter contain'd in them, and do it in the fewest Words, and clearest to the Purpose. These Texts you should induce your young Disciples to repeat often, and perfectly without Book; together with each Article, and should begin to let them understand, by a very brief Exposition, how evidently each Scripture proves each Article.

Then,

Then, by degrees, after they shall be made intimately acquainted with that first Set of Texts, you may more securely add other Quotations out of the Bible, somewhat larger, but still tending to the same Purpose; and when you have explain'd them, in the like manner, but more copiously, you may cause those also to be learnt as exactly, and repeated as readily as the former. And the same Course you may begin, and go through with again, still adding more Texts, and more distinctly dividing the Parts, and Members of the several Articles, as often as you shall find it practicable, or convenient.

Thus, whilst you do not over-burden tender Minds, but softly instil these Instructions into them, Drop after Drop, the Children, you have undertaken in this way, so very little out of the common Road, and many also of riper Years, who shall be present, and attentive, will, beyond their own, and even your first Expectation, come to have treasured up, almost unawares, in their Minds, a little Body, as it were, of Orthodox Divinity: which cannot but be all Orthodox, all Primitive, as being, without mixture, purely

purely collected out of the Holy Scriptures.

With the Scriptures, by this means, their Memories will unperceivably be filled; yet not so as only to fit them to cant with unseasonably, in common Discourse, but so as to instruct or confirm their Judgments, and teach them to apply properly, what they shall there read, to every part of a sober Christians Belief, or practical Duty.

In this great Article of Catechising, I would offer one honest Direction more. It is, that you should not so much aim in it at the length of the Exercise, or at the perpetual changing of your Thoughts and Expressions, as at the sound Bottom, on which you build your Discourse, and the solid, unmovable Ground of each Doctrine, whereon you fix your Explanations; tho' your Performance each time be the shorter, so it be not unreasonably short, and tho' your Words, and Phrases, may happen frequently to be the same, and repeated more than once.

In truth, I would, if I durst, offer some such Advice also as to your Preaching. But I know the common Vogue is against my real Opinion in this Matter. And therefore I  
must

must handle this point the more tenderly.

It is indeed a very great Burden, that the Humour of the People, and our own too, in some measure, has laid on our Profession: Such as, I think, no other Calling, or Way of Life, were ever willing to lay on themselves; no, nor any other Nation, that I know of, has exacted in so high a degree, from their Clergy; that you should twice or once a week, at least, always present your Auditories with new Sermons; and those also to be composed with the Care and Accuracy, almost of Elaborate, and Complete Treatises.

Whereas I am sure, in the business of Catechising, and most probably, the same will be found true in Preaching also, that a sound, substantial, well-collected, and well-woven Provision, of Plain, Instructive, Godly, and Devout Discourses, altered, and increased, according to the Teachers growing Abilities, and used over, and over, tho' in the same Desks, or Pulpits, would be more edifying, and sink deeper into the Minds, and Consciences of the Hearers, than all the greatest Affluence, and Redundance of new Words, and Phrases multiply'd, or interchanged



terchanged, which the most fanciful, copious Catechist, or Preacher can devise.

I have known some very learned and pious Men, and excellent Preachers, and zealous Lovers of our Church, and Country; whose Welfare and Prosperity they wisely judg'd to be inseparably join'd; I say I have known these Persons affectionately declare their Wishes that some such Order, as this I shall subjoin, were observed by the greatest part, if not by all our Parochial Ministers.

That, on the very entering into their Ministry, or at any time afterwards, if they have not done it before, they would set themselves to draw out the general Lineaments, and larger Members of a whole Years, or perhaps a two Years Course of Catechisms, and Sermons: following therein the annual Method of our Churches Devotions, or any other Scheme they shall approve, and form to themselves; provided it comprizes all the main Points of Christian Doctrine, and Practice.

That on this Stock they should set up; and, in the first, and second Year, begin to fill up the void Spaces, and lay the first Colours, towards the finishing, as well as their

Sufficiency will then allow; still collecting, and conveying all the Streams of their useful Reading and Learning into those common Receptacles and Channels; and so successively Preaching them on, as the Year turns round.

That ever after, in the whole Progress of their Ministry, they should still be adding to, or cutting off from, or polishing those first imperfect *Ideas*; altering the Method, and Shape of the whole, if needful; informing, or increasing the Arguments, Illustrations, and Amplifications, if Wanting; inserting new Doctrines before-unobserved, making new practical Inferences before-untouched, as their Judgements, or Light, or Experience shall improve; but especially, still drawing more, and more, over all, a new beautiful Skin, and the lovely Features of Scripture Language: And then, without Scruple, or Disguise, should preach them again, and again, so corrected, augmented, and in some part renewed.

And I have heard these very wise Persons, some of them most excellent Fathers of our Church, often conclude, that, by this, or some such Method, any Preacher, tho' of no extraordinary-bright Endowments at first,  
yet

yet of an honest Mind, clear Sense, unwearied Industry, and judicious Learning, would, in process of time, in all likelihood, have by him in store, a complete, domestic, Course of sound, well-compacted, affecting Sermons; that, by GOD's Blessing, might with the just Advantages of Delivery, be of far greater use to his Conscientious Hearers, than all that pompous Novelty, and counterfeit Variety, which some others may boast of.

I say counterfeit Variety. For so indeed it is often, upon tryal, found to be. And now I have faithfully told you the Opinion of those Great Men, I will presume, under so safe a Shelter, to disclose my own Thoughts in this Business; yet still with all deference, and candour towards any, who may differ from me in this Particular.

We have lived in an Age, when the two Gifts, as they are wont to be call'd, of Extempore Praying, and Extempore Preaching, have been more pretended to, and magnified, than, I believe, they ever were before, or, I hope, ever will be again, in this Church and Nation. Yet, for all I could ever learn, or observe, the most sudden Readiness, and

most profuse Exuberancy, in either of these Ways, has been only Extempore in Shew and Appearance, and very frequently but a cunningly-dissembled Change of the very same Matter, and Words often repeated, tho' not in the same order.

As to that of Extempore Praying, which therefore too many mistake for Praying by the Spirit; it is manifest, that the most exercised, and most redundant Faculty, in that kind, is, in reality, only Praying by the Fancy, or the Memory, not by the Spirit. They do but vary, and remove the Scripture Style, and Language, or their own, into as many Places, and Shapes, and Figures, as they can. And tho' they have acquired never so plentiful a Stock of them, yet still the same Phrases, and Expressions, do so often come about again, that the Disguise may quickly be seen through, by any attentive and intelligent Hearer. So that, in plain terms, they who think themselves most skilful in this Art, do really, all the while, only pray in set Forms disorderly set, and never ranged into a certain Method. For which Cause, tho' they may not seem to be set Forms to the deluded Auditors, yet they are

are so in themselves; and the very Persons who use them most variously, and most artificially, cannot but know them to be so.

This, my Brethren, seems to be all the great Mystery of the so much boasted Power of Extempore Praying. And why may not the like be affirm'd, in great measure, of Extempore Preaching, which has so near an Affinity with the other? Is not this also, at the Bottom, only a more crafty Management of the same Phrases and Observations, the same Doctrines, and Applications, which they had before provided, and compos'd, and reserv'd in their Memories?

Do but hear the most voluble Masters in this way, once or twice, or perhaps oftner, as far as their Changes shall reach, and at first, no doubt, you will be inclin'd to wonder at the strange Agility of their Imaginations, and compass of their Inventions, and Nimbleness of their Utterance. But if you shall attend them calmly, and constantly, the Vizour will be quickly pull'd off, tho' they manage it never so dextrously: You will at last find, they only walk forward, and backward, and round about: One, it may be, in a larger Labyrinth than another; but in a Labyrinth still;

still; through the same Turnings and Windings again, and again, and, for the most part, guided by the same clue.

The Explanations, perhaps, of their Texts, the Connexions, and Transitions of the Parts, and some sudden Glosses, and Descants, and Flights of Fancy, may seem new to you. But the material Points of Doctrine, and the common Places, to which, upon any Loss, or Necessity, they have recourse, these they frequently repeat, and apply, to several Subjects, with very little Alterations in the Substance, oftentimes not in the Words. These are the constant Paths, which they scruple not to walk over, and over again, 'till, if you follow them-very close, you may perceive, amidst all their Extempore Pretensions, they often tread in the same Rounds 'till they have trodden them bare enough.

But, GOD be thanked, the Church of *England* neither requires, nor stands in need of any such raptural (if I may so call it) or Enthusiastical Spirit of Preaching. Here the more advised, and modest, the more deliberate and prepared the Preacher is, the better he is furnished, by GOD's Grace, to deliver effectually our Churches solid Sense, its  
fixed



fixed Precepts, its unalterable Doctrines. Our Church pretends not to enter into Mens Judgements; merely by the Affections; much less by the Passions to overthrow their Judgements. The Door, which that strives first to open, is of the Understanding, and Conscience: It is content, if by them, a Passage shall be made into the Affections.

I have detain'd you the longer on this Argument, because I am perfectly convinced, that although one, or two Preachers in an Age, or perhaps some few more, Men of extraordinary Parts, Assurance of Mind, and Volubility of Tongue, may, by long use, make a remarkable Blaze, for a time, in this sudden, unstudied Way: Yet, if it should ever become the general Custom of the whole English Clergy, it would produce little more than Ignorance and Confidence in many of our Preachers, and tempt many of the Laity, who presume themselves to be equally gifted, to think they had an equal Right to the Ministry.

But what need I say any more of this Matter? It is confess'd on all hands, that if an Extempore kind of Preaching had been universally put in use among us, from the beginning

ginning of our Reformation, the whole Church of Christ had been much impoverished thereby, had been deprived of the best Treasury of Sermons, that ever it was enrich'd with, since the Apostles, and their Successors, and the primitive Fathers Times.

There is still behind one solemn Duty more, belonging to all of us, wherein I would willingly suggest one serious Word of Counsel: And it concerns the *Office of Visiting the Sick*. I would not doubt, but herein you generally do your Parts, diligently, piously, and prudently. But there are some Things in this, as well as in the others before-mentioned, touching the *Manner* of doing it, whereof the Observation may be of a peculiar and signal Benefit to your selves, as well as to your Spiritual Patients.

If you please to consult the Rubricks relating to this Office, you will find, you are more left to your own Liberty in this, than, I think, in any of the rest. For this Duty of Friendship, and Charity, being supposed to be more in private, the Rule it self in the Liturgy seems to give way to, nay to direct some occasional Admonitions, and Exhortations,

tion; to which I do not remember, it does equally empower you in any of the rest, none of the Bullets.

Wherefore, to prepare your Thoughts, and to replenish your Minds thoroughly for this Work not only of Ministerial Duty, but of Compassion, and Brotherly Love, you shall not only do well to furnish your Memories, with a plentiful Store of pious, moving, affectionate Expressions, out of the Book of Psalms, and other practical and devotional Parts of the Holy Scriptures, first; and next to them, out of our own Liturgy; and all these to be casually used, as shall be most proper. But principally I would persuade you, to have some good, sound Body of Canonical Divinity, of your own studying I mean, to be always at hand, that is, in your Hearts, as well as Heads.

You can scarce imagine, unless you have try'd it, as I hope, some of you have, of what unspeakable Use this Divine Science of Cases of Conscience will be to you upon any sudden, unforeseen Emergency in such Ghastly Wiles.

Indeed the being a sound, and well-experienced Casuist is also a most excellent Qualification

lification, towards all the other Ends of your Ministerial Office; there being no kind of Skill, or Proficiency in all your Theological Studies, that more becomes a Divine of the Church of *England*; whose highest Spiritual Art is to speak directly from his own Conscience to the Consciences of those under his Pastoral Care: and this at all times; but most especially when they are on their Sick-Beds: When Mens Consciences are usually most awakened, most managable, most truly tender, and capable of the best Impressions.

So that I say it again, and can never say it too often, one of the most necessary Provisions, and Instruments of your sacred Armory, which you are always to carry about with you, in your own Souls, (for there it is best lodged; thence it will be drawn forth, on all Occasions, with the quickest Expedition,) is such a firm Sense, and general Scheme of the primitive, uncorrupt, practical, Casuistical Divinity: Such as, on the one side, is purged from the Spiritual Crafts, and Equivocations of the Jesuits, and, on the other, is freed from the Narrowness and Sourness of Enthusiasm.

And in the next place, I shall endeavour to shew, that this is the only way to attain to the true and perfect knowledge of God, and of his will towards man.

I told you even now, it highly concern'd you all to be well stock'd with plenty of good Matter for present Use, in the Visitation of the Sick, and that for your own Sakes as much as theirs. And, in truth, so it is. A Clergy-man can, no way better, have his own Affections, and Passions regulated, tempered, soften'd, mortified, sanctified, than by frequently performing this Office in a right Godly manner.

By thus often seeing Death before our Eyes, in all its ghastly Shapes, we cannot, if it be not the Fault of our own Insensibility, but be the better accustomed, and made skilful to teach the whole, and the healthful, how to prepare to meet that *King of Terrors*. By these Spiritual Anatomies of the Dying, (if I may be allowed to use so bold a Metaphor,) we cannot but be made more expert in discerning the inward Frames and Constitutions of the Living, and to apply the properest Remedies to the Diseases of their Souls.

And, to instance now only in one Duty of such a faithful Spiritual Physician, that of relieving and refreshing the Conscience thoroughly searched and purged, and of comforting and restoring the true Penitent, What, I be-



speech you, can be a more God-like Work among Men, than for us to be humbly serviceable in that, which GOD owns to be His Work, to be skill'd in *not breaking the bruised Reed, and not quenching the Smoking Flax*? To be instrumental in performing our Lords own Office, under the Parable of the good Samaritan, in *binding up the wounded Spirit, and pouring Wine, and Oyl into it*?

What can more adorn your Evangelical Ministry, than a soft, melting, compassionate, Fellow-feeling, merciful Habit, and Disposition of Mind, and as the Scripture styles it, *the Ornament of a meek Spirit*? Or, Where can such a blessed Temper be more seasonably practis'd, or sooner learn'd and increas'd, than in the Chambers of sick and dying Persons?

Now, my dear Brethren, having all along insisted, that, for the furnishing and enriching your Minds with Spiritual Knowledge, towards the due performing these, and all other Offices of your Holy Profession, you should make the Holy Scriptures the principal Subject, and indeed the only final Centre of all your Studies; that your Doctrine should never



never swerve from that unerring Rule; your very Words, Language, and Style, should every where tast of, and overflow with those living, and inexhaustible Streams of Truth, and Godliness; it may be expected, that, for the Sake only of the younger Divines among you, I should add a Word or two, touching the *Manner*, and Method, of your studying these sacred Writings. It is indeed a Business too large to be drawn within the narrow compass of the Conclusion of such a Discourse. But since a true, at least a competent Understanding of this Blessed Book, ought to be the Beginning, and End of all our Spiritual Studies; and because I may speak to some, whose Circumstances in this World are not so plentiful, as to enable them to purchase large Libraries; yet their Industry is by no means to be discouraged, nor their Zeal, in pursuing this Holy Skill, abated; I will open to you my own simple Apprehensions in this Matter, with Submission still to better Judgements.

My Opinion is, That altho', without question, all manner of Secular, or Ecclesiastical Learning, can never be more usefully employ'd, than in this search, and is all  
little

little enough for it, and too little to compleat it; yet, when all is done, the Scripture it self is the best Expositor, the best Commentator on it self.

It is apparent, that the whole *New Testament* is so to the whole *Old Testament*; that being the real Light of the others figurative Darknes, and Mysteries; the very Consummation of the others Prophecies, and *Shadows of good Things to come*. But I will also aver, that every Part, every Book, every Sentence almost, both of the *Old* and the *New Testament*, well-compared, and judiciously set one over against the other, in their right View, and Reflection, cannot but prove, by GOD's Blessing, an inestimable Explanation of each other: If a due and accurate Care, I say, be taken to interpret their difficult Texts, by others of their own, that are easier; and to collate their Words, Phrases, and Sense, that may seem dark, or doubtful in some Places, with the same, or the like in other Places, where they are clearer and more intelligible.

I cannot forbear, as I go along, to declare my Meaning a little fuller in this Matter, by one special Instance. For, consider, I pray,  
how

how is it possible for any, the most learned, or sagacious Student in Divinity, to conceive the true, and genuine Sense of the Eloquent and Divine Epistle to the *Hebrews*, except he has been also thoroughly conversant in the Writings of *Moses*? Or where can there be found a clearer, a more Spiritual, and more illustrious Commentary on the whole Ritual Part of the Pentateuch, than the Epistle to the *Hebrews*?

The like also may be proved of all other Portions of the Holy Book of GOD. And indeed to manifest, what mutual Brightness, and Splendor, the Scripture gives to and takes from it self, by comparing its several Parts, I need only urge the frequent Practice of our Saviour himself, and the inspired Penmen of the Gospel, in thus expounding the Old Law by the New, and the New by the Old.

So that now I may with greater Freedom propound my humble Conceptions in this Matter; That where Multitudes of Fathers, Councils, Schoolmen, Histories are wanting, (which are all very beneficial Helps, where they can be had, but, where they cannot be come at,) if a Clergy-man shall resort immediately

mediately to the Fountain it self, first, and always imploring the Assistance of that Divine Spirit, by which the Scriptures were written, and then, with a sincere Love of the Truth, and Resolution to live according to it, without which GOD will neither hear our Prayers, nor bless our Endeavours; and also with an humble Heart, a devout Mind, and unquenchable Fervour of Spirit, and a right unbiass'd Judgement; join'd with a sufficient Skill in the Original Languages, and in those other Introductory Studies; which no Man in Holy Orders, if it be not the Bishop's Fault, as well as his own, can possibly be altogether to seek in: And if withal he shall be assisted with some of the ancient, and some few of the modern sound, and Orthodox Commentaries; he will, in all human Probability, by an incessant, daily, and nightly meditating upon, and revolving in his Mind, the Divine Text it self, become, in time, tho' not perhaps, as *Apollos* is said to have been, *Eloquent, and Mighty in the Scriptures*; yet a *Workman that needeth not to be ashamed*, rightly dividing the Word of Truth.

The more to incourage your Studies in this Method, if you shall be necessitated to it, give me leave to present you with one Example of a great Divine, and Bishop, in the Time of King *Charles* the First, who was one of the most Eminent Confessors then, and survived those Calamities, to die in Peace and Tranquillity, several Years after the Return of King *Charles* the Second.

In the common Persecution, which then happened to the whole Episcopal Order, this Reverend Person was exposed to a more than ordinary Degree of popular Malice, and Rage; so that, without ever being once brought to his Tryal, he was closely imprisoned in the *Tower*, for almost twenty Years, and was not only despoil'd of his annual Revenue, and Personal Estate, in the first Fury of the Civil Wars; but was also plunder'd of most of the Collections of his former Labours, and a very considerable Library.

Wherefore, being thus laid up in Prison, without any prospect of Liberty, having also a numerous Family to maintain, so that he was not able, in any sort, to repair the Loss of his Books, and Papers, he betook himself to this course of Study. Well-knowing, that



he could have no faithfuller Companion for his Solitude, nor surer Consolation in his Afflictions, than the Holy Scriptures, he applied himself to them immediately, with little other help, but what he had within himself, and the best Prints of the Originals in the Learned Tongues, and their Translations in the Learned, and Modern, in both which he was a great Master.

Thus however he firmly, and vigorously proceeded so far in the single Study of the Scriptures, that long before his Enlargement, he had composed a great Mass of Annotations on divers Parts of the Bible. What is become of them, I know not. If they are either imbezill'd, or suppress'd, no doubt, it is to the great Damage of the Church; since the Native Thoughts of a Great Man are generally, at least, as good as the most Artificial.

Perhaps you will say, he might be able to do all this by the Strength of his Memory, and the Variety of Learning he had laid up in it before-hand: And I make no doubt but those were an exceeding great Assistance to him.

But what was very remarkable, and for which



which I am bold to produce him as an Instance worthy your Imitation in this Particular, I know, he was often heard to profess solemnly, that in all his former Studies, and various Reading, and Observations, he had never met with a more useful Guide, or a surer Interpreter, to direct his Paths in the dark Places of *the lively Oracles*, to give Information to his Understanding in the obscure Passages, or Satisfaction to his Conscience in the experimental Truths of them, than when he was thus driven by Necessity, to the assiduous Contemplation of the Scripture alone, and to weigh it by it self, as it were, in the Ballance of the Sanctuary.

Had I not been already so tedious, there is one Particular behind, on which I ought most justly to have expatiated, which now I can only name; And it is that touching the *Manner* of your Conversation; that it be such, as may render you *Vessels*, not only *sanctified*, but *meet for your Masters Use*, and, as St. Paul also adds, *Vessels of Honour*.

I would therefore recommend to Men of your Character, not only the Innocency, and Sincerity, but (as much as human Frailties

will allow,) the Comeliness, and the Amiability of every Word, and Action of your Lives: That you especially would not only strive to follow *whatsoever Things are true, or honest, or just, but moreover whatsoever Things are pure and lovely, and of good Report; that you would think on these Things, not only if there be any Virtue, but if there be any Praise of Virtue.*

From you, my Brethren, it may well be expected, that your Behavior should not only be unblameable; but, if I may be permitted so to say, something more than strictly unblameable, and that not only to those within, but also towards them who as yet are without; that you should not only keep your Minds clean, your Hands unpolluted, your Tongues well-govern'd, your whole Course of Life spotless, and upright, and your Consciences undefiled, but also *your Consciences void of Offence*, and that towards Men, as well as towards GOD: That you may be not only exemplary in your Families, in your Parishes, in the Neighbouring Country, in the whole Church of GOD, to the Gentry, to the Laity, to your Brethren of the Clergy, to the Commonalty of our Communion, for your Justice, Modesty, Sobriety,

Sobriety, Prudence, Quietness, and Obedience to Superiors; but that you would exercise, and extend all these Virtues, and also your Humility, Long-suffering, good Will, good Wishes, Condescension, and Affability, even beyond the Church it self, to the very Enemies of it: That towards all Men you would sweeten the Gravity of your Behaviour, and soften the Strictness of your Conversation, with the Gentleness, and Suavity of your Manners: That you would take special Care, as never to be obstinately in the wrong, so, when you are sure you are in the right, even then never to be too rigidly, austere, or morosely in the right: That by all reasonable Respects, mild and winning Converse, and not only by a ready Return, but by a chearful Prevention of all Christian good Offices; and even by making your very Oppositions, and Contentions with those, that differ from you, if you shall happen to be forced to any, as humane and friendly, and *ease to be intreated*, as possible; by all this you may do your part to put to silence the Ignorance of foolish and unreasonable Men. Who knows but you may convert, and gain some of them?

them? Who knows, but by your thus following not only *Righteousness, and Faith, but Peace and Charity*; by your being not only apt to teach, but gentle to all Men, and patient, in Meekness instructing those that oppose themselves; who knows, but by these Means *G O D* peradventure will give the fiercest Adversaries of our Church Repentance to the acknowledging of the Truth? Most certainly by these Means, or by no other, in all human Probability.

I cannot now enlarge, as I would, on this most necessary and seasonable Argument. But unquestionably by thus keeping yourselves free from haughty Censoriousness, and untractable Peevishness, and sullen Darkeness of Life, and Manners; And by excelling in the contrary Virtues, you will, in the best way, teach and convince all that dissent from you, how unworthy such a Pharisaical Garb, and Disposition is of the true Christian Liberty, or Severity.

In short, by such a grave, sedate, decent, charitable Course, and Colour of your whole Lives, you will do your selves, and especially the Church of *England* most Right. For our Church it self, wherever she

she is set in a true Light, cannot but be found to be most of this sweet, meek, and truly pacific Temper, of any Church in the Christian World.

I conclude therefore. Whoever among her Sons, and Members, much more among her Teachers, and Fathers, as you, and we are, shall not do their utmost, to attain to this gentle, obliging, charming Manner of Conversation, which our Church prescribes towards all Men, Adversaries as well as Friends, I must repeat what our Blessed Saviour said to his Disciples, on the like Occasion, *they know not what Spirit they are of.*

There is one or two short Requests more I am to make you, which chiefly respect me, as your unworthy Bishop; and then I shall give ease to your Patience.

One is to intreat, that you would be exceeding watchful, and indeed religiously scrupulous, for whom you give Certificates and Testimonials. For what some of you, perhaps out of good Nature, or good Neighbourhood, or an Easiness, and not being able to resist Importunity, may at first think to be only a Matter of Form, is not so to me. I have scarce any other way possible

sible of being rightly informed, from without, of the good Lives, or sufficient Endowments of the Persons, but only by yours, and the like Testimonies. The Law of the Land appoints that Method to me, and almost confines me to it. Whereas, if you make this to be only a Business of private Favour, or Partiality, not of public Judgment, and Conscience, I may chance to be led into very mischievous, and sometimes irreparable Mistakes; only by that, which you may esteem but as a piece of Bashfulness, and good Breeding: I may be induced to lay Hands on the ignorant, and unworthy, meerly by the Authority of your Names, the subscribing of which you might think to be only an Office of common Humanity and Modesty.

My next and last Request to you, at this time, shall concern your Curates. This it may suffice only to intimate to you. I know, I need not spend many Words on it in this Assembly; because there is but a very small inconsiderable Number of Pluralists in my Diocese. I am persuaded, they will be found upon Inquiry the fewest of any in England.



I cannot but say, I could be very well content there were more: Especially if all, so qualified, would be rigorously true to the Church, in their Choice of Substitutes, where they cannot always reside themselves.

For, as I will frankly own, I never yet heard an invincible Objection, against the prudent Allowance, and moderate Use of Pluralities; but only some plausible popular ones against the Abuse of them; which we are as much offended with as any others can be: So, I verily believe, were this Legal Indulgence to the Clergy so carefully observed every where, as, among divers other good Ends of it, to furnish us with a Race of painful, learned, Godly Curates; who, by this way of Probation, may make, and shew themselves worthy to be promoted to a higher Charge; there Pluralities would be so far from being a Scandal, or Prejudice, that they would conduce to the Strength, and Defence, as well as they do to the Ease, and Ornament of the Church of *England*.

The great Obligation then I am to lay upon you; you, I mean, whom it does at present concern, is this, That you would be

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very

very unmovably faithful to me, to your selves; and to the whole Church of GOD, in the Persons, whom, on just Occasions, you shall offer to me to be your Curates.

I do not only intend, that you should never Own, or Patronize any, as your Curates, who really are not so, that, under that Colour, by false Titles, they may slip into Holy Orders. But I speak of such Instances where you really have need of, and the Law allows you to have Curates. In such Cases, it is my earnest Intreaty, that you would not only keep all the Legal Times of your own Residence, and Hospitality; and not only afford your Curates a liberal Maintenance in your Absence; Liberal, I mean, not only for their own Livelihood, but for their continuing some kind of Hospitality too, to the Poor at least: But that you, you especially, who are of greater Age, and Experience, would watch over your Curates as your Fellow-Labourers, your Friends, your Probationers; for whose Improvement, in Divine Learning, Godly Conversation, and Abilities of Teaching, you or I, must be answerable to the Great Shepherd of our Souls.

But

But it is high time to dismiss you. I beseech Almighty GOD to assist, and prosper all your Labours, to His Glory, and your own Comfort in the Great Day of Account. Towards the obtaining which Blessed Ends, you can never think of any better, or indeed of any other Means, than by living up, in your private Conversation, to the Religion you profess, and teach others; and, in your public Office, by defending and supporting the Church established by Law in this Kingdom.

A Religion, and a Church, that well deserves all this at your hands; Being in its Faith most Primitive, in its Orders most Apostolical; in its Discipline most Moderate; in its Charity most Diffusive; in its Devotions most Spiritual as to the Substance; most decent as to the Circumstances. In few Words, in its Interests it is inviolably united with the Laws and Rights, with the Well-Being, I had almost said with the Being, of the English Nation and Government: In its Principles, it is irreconcilable with the Interests of Popery, and the only impregnable Defence against its Return into this Land: Which, it is much to be lamented,

mented, that the Dissenters will not see, and are therefore Dissenters, since it is evident, the Papists themselves have always seen it but too well.

What then remains? but that as Christians, as English-Men, as Church-Men, we should all make it our principal, our only great Concern, and pray to *GOD the Father of Mercies*, that all others of our Character, throughout the Nation, would make it theirs; to represent to the World the true Excellencies of such a Religion, and such a Church, by our Doctrine and Example, with Industry, and Vigilance, with Steadfastness, and Courage, in *Meekness of Wisdom*, and with Zeal according to Knowledge.

And if we shall all, in this Manner, devote our selves to this Work, we may then be assured, that the same Promise, which our Lord Christ, in some of his last Words on Earth, made to his whole Church, will be eminently made good to this, the purest part of it in these latter Ages of Christianity, that *He himself will be alway with it even to the End of the World.* Amen.

